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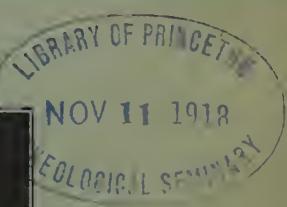
VOL. XXVII

No. 4

The American McMill Record

Devoted to the interests of the McMill Mission in France

December, 1909



DR. HASTINGS-BURROUGHS

The fur coat was a gift from his converts on the twenty-fifth anniversary of his ministry at St. Etienne

THE AMERICAN McALL RECORD

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The AMERICAN McALL RECORD

VOLUME XXVII

DECEMBER, 1909

NUMBER 4

Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

Literature committees and individual members of Auxiliaries who are proposing to canvas for next year's RECORD are especially pointed to the editorial on page 3.

A free dispensary has lately been opened in Marseilles under the auspices of the McAll Mission. Two physicians spontaneously offered to M. Biau their services free of cost. The funds for the enterprise have been found among private friends. Medicines will be furnished gratuitously to regular attendants at the Mission halls, and to others in proportion to the means at the disposal of the work.

Mr. Berry's intensely interesting article on the new portable hall—*La Semeuse*—the gift of Miss Helen Gould, closes with the summer. Later advices inform us that the hall, after spending a number of most fruitful weeks in Lezennes, moved to Fives, and has been meeting a good measure of success. MM. de Grenier-Latour, Fleury, Tricot, Soltau and Merle d'Aubigné and a young American lady have given help in the meetings.

After the visit of the *Bon Messager* to Port Sainte-Maxence, the people of the village expressed a strong desire to hear more. The missioner, therefore, hired the hall of the Casino for three evenings, and an audience of 150 to 200 "attentive and joyful" people, to quote from M. de Grenier-Latour, assembled to hear the pressing exhortations of MM. Biegbeder, Foulquier and de Grenier-Latour, and to sing the hymns with enthusiasm.

As mentioned in the October number, M. Reboul has left the work in Aullène. When he took it up six years ago, the work of evangelization in Corsica, not simply our own, but all evangelical work, was suffering a dark eclipse. When M. Reboul left the work on October 6th he left a compactly organized little religious fellowship—the nucleus of a church, a fine conference hall which does duty as a church, and a suitable lodging for the evangelist and his family—all due to the energy and sacrifices of this devoted missionary. On the eve of his departure he invited all the adherents of the work to an informal meeting, which was closed by the reading and exposition of Psalm cxxxli. The conference hall was crowded. The next morning the whole company escorted M. Reboul and his family to the outskirts of the town, the party being augmented by many who have not frequented the hall. Until almost the last moment it seemed impossible to fill his place. Happily, however, M. Edouard Chollet, a colporteur evangelist in Nantes, has undertaken to stand in the breach for at least three months.

A touching example of mutual service comes from a certain *Croix Bleue* Society. One of the members, a reclaimed drunkard, A—, had for some time felt impelled to look up one of his former boon companions, in order to inform him of the change he had experienced. He finally decided to do so, and succeeded in getting his friend, B—, to sign the pledge. Then he brought him regularly to all the meetings. All went well for some time, but, a year, day for day, after he had joined the Society, A— broke his pledge, and drank for three days without stopping. After this fall he was so ashamed that he did not dare to show himself. But here B— came in; he went to invite A— to come back to the meetings with him, and A—, fearing to cause the fall of the friend whom he had persuaded to sign the pledge, came back to the hall with him. Then, again, after seven months of total abstinence, B—, in his turn, broke the pledge, and spent at one sitting twenty-five francs in drink. Now A— is again doing his best to reclaim him. We have here a living illustration of the words of the Preacher: "Two are better than one, for if they fall, the one will lift up his fellow."

THE 1910 RECORD

Though new periodicals of every sort and covering almost every interest are springing into existence in such rapid succession as almost to take one's breath away, one subject still remains untouched. "If the members of your church desired to inform themselves as to the current developments of religious conditions in France, what periodical would you recommend?" was lately asked of the pastor of an important church. "THE AMERICAN McALL RECORD," was his reply.

"But the RECORD is entirely devoted to the interests of the McAll Mission," was urged. "It does not, and with its limited space it cannot take more than the briefest and most cursory notice of other religious events, and at best only of such as directly affect the progress of the Mission."

At the present time, with our Young People's Guilds newly formed or about to be formed, it appears, therefore, to be an imperative duty to give our readers that which they can hardly find elsewhere: First, an intelligent view of actual religious conditions in France, with the causes which have led to these conditions, and following this, a current account of the progress of religious ideas and measures, as they develop with the advancing months and years.

To this end the coöperation of a number of American and French writers has been sought and most cordially promised, writers especially well informed not only as to present-day religious events in France, but as to their significance. These writers are familiar with the religious legislation of recent years, and the causes which have led to the adoption of these laws, with all that makes or affects the present environment of our Mission in all its activities, new and old.

With the first number of the new volume (February, 1910) the RECORD will, therefore, be increased by eight pages, each number will contain either two or three articles especially contributed by noted writers, at home or in France. These articles, valuable for everyone, whether or not interested in the McAll Mission, will be especially useful for our guilds and study classes. Notwithstanding the greatly increased value of the RECORD, the subscription price will not be increased.

THE SALLE AMBULANTE—"LA SEMEUSE"

By GEORGE T. BERRY

The new Caravan Mission, the inauguration of which was announced in the October RECORD, is a logical development of the boat work. The continuous success of the missionary circuits of the boats suggested the idea of a similar work along the highways. There was every reason to believe that the welcome accorded the Gospel by the river sides would be repeated



Getting Ready to Move

(The entire hall with all its furnishings is transported in the big van at the left of the picture)

elsewhere. When M. Merle d'Aubigné, therefore, presented this argument to Miss Gould, she felt its force at once, and it is to her that the Mission is indebted for its new portable hall.

A word first of all as to the name of this new "instrument of evangelization"—*La Semeuse*—which the fine intuition of M. de Grenier-Latour suggested. Evangelical effort in France to-day is prosecuted against great odds. Clericalism, socialism, alcoholism and immorality—against these everywhere the preacher of the Gospel must strive. These are also the foes of the Republic. M. de Grenier's happy suggestion was that the emblem adopted by the Republic, and displayed on every letter posted in the country, namely, the figure on the stamp

of the sower sowing against the wind, was equally the symbol of the Mission. The idea was at once taken up by the Committee, and the name *La Semeuse* was forthwith given to the new portable chapel. The Mission's unquestioned patriotism is still further indicated in the national flag which on fête days floats over the hall.

The Mission is indebted to M. Beigbeder, its director, and to his expert mathematical training, for the plans of *La Semeuse* and their successful carrying out. The frame of the structure is of steel, the panels of wood, the roof of rain-proof canvas; it is built in four sections of equal size, so that a fifth and sixth section could easily be added. It is about forty feet long and twenty feet wide; its compact folding chairs providing a seating capacity of one hundred and fifty. A wire net work protects the windows against any mischievous or malicious attack. The decorations consist of paintings by the sons of the celebrated artist, Burnand, whose pictures of the New Testament Parables attracted so much attention at the Salon of 1908. The subjects represent “The Sower,” “The Lost Sheep,” “The Good Samaritan” and “The Prodigal Son.”

The entire hall with its furnishings and decorations can be transported in one large van, and a second van serves as the gipsy home of the evangelist.

La Semeuse was inaugurated at Lezenne, a suburb of Lille, the initial meeting being held on the first of last July, under the direction of Pastor Nick, who was assisted by Pastor Kaltenbach and the Mission's celebrated apostle, M. Tricot. Two hundred persons were packed into the little auditorium at the opening service, among them being the Mayor of Lezenne, who at the close of the meeting proved himself a fair-minded man by taking M. Tricot's part in an argument with a rather vehement socialist who was present.

Some idea of the utter unfamiliarity of the people of this section with the Gospel may be gathered from the subjects which Mr. Nick announced for his addresses during the first week at Lezenne. These subjects were: “Is God Dead?” “Did Jesus Christ Really Live?” “Jesus Christ, a Layman, an Anti-clerical and a Social Reformer,” “A Book Translated into More Than Four Hundred Languages,” “An Interior

Revolution (the conversion to God)," etc., etc. That such subjects are of genuine interest to the people to-day was borne out by the continued attendance and attention during the entire month's stay at this first stopping place. "They kept on coming," writes Mr. Nick, "evening after evening. By the second month, in addition to those who came out of simple curiosity and whose number gradually fell off, we had secured a regular attendance of residents of Lezenne desirous of being instructed in the Word of God."

Interesting incidents occurred from time to time. One such was the appearance at the meetings of a saloonkeeper, who appealed to the people present to support his statement that while he sold liquor he did not desire to make drunkards, and as though to make good his claim brought with him one evening a too-frequent visitor to his bar, with the request that Mr. Nick should instantaneously cure him of his drunkenness—and this in all seriousness, assuming, as was once done in the case of the apostles of old, that the celebrated Lille evangelist exercised the power of sorcery. A very mature girl, just entering her teens, expressed her great joy that before she and her brothers had made their first communion in the Roman Church, *La Seueuse* should have come their way with its revelation of the New Testament Christ. A number of young people were led to unite with the temperance league, and later joined the Christian Endeavor Society at Fives-Lille.

The presence of the hall on the outskirts of Lille gave Mr. Nick a special opportunity to set some of his own young people at work, with the result of a greatly intensified religious interest on their part.

In fact, all of the *habitués* of the *Foyer du Peuple* at Lille felt the spiritual stimulus of having the itinerant hall in the neighborhood. In every possible way they assisted Mr. Nick in these outside meetings, which, of course, were so many extra calls upon his strength and time. Never was he at a loss for an organist to preside at the little harmonium, nor for a leader of the singing, nor for teachers in the Sunday school, which by the close of the month's mission had grown to nearly a hundred children.

It is the plan of M. Beigbeder that for the time at least the new hall shall continue to do just such work as this; namely, station itself on the outskirts of some big centre and hold a series of missions under the direction of the local pastors or evangelists—as, at Lezenné, the work leaned upon Mr. Nick and his colleagues. There is one great difficulty, however, and that is that the new hall cannot be in more than one place at a time. For just as soon as its fame began to spread abroad, requests for its services were received from many quarters.



La Semeuse—The Portable Hall

It is wanted at other places in the north; it is wanted in the south; it is wanted in the centre and in the west. Nor are these requests based on hasty inferences as to the new hall's usefulness. The experimental stage in work of this sort in France was passed years ago in connection with the McAll Chapel Boats. Their unabated success is the guarantee of the future of the portable hall. The argument for the boat work is stronger since the Mission has had two boats in commission than when it had only one, and it would be stronger yet if a third boat and a fourth were added. The same reasoning

holds in connection with the interest awakened by the *Salle Ambulante*. Aside from these requests from different quarters, Mr. Nick himself, convinced at the very outset of the immeasurable usefulness of the new hall, urges at once the necessity of another and yet another. It is out of a long experience, together with a prophetic insight, that he writes: "The doors everywhere are wide open. Nothing at this moment bars the way of the evangelist in France. We are enjoying an independence almost absolute. How long this will last no one can tell. The story of the Huguenots in France is just one long story of martyrdom. At this hour there is a respite. We must not fail to profit by it." There is much more than mere humor, therefore, in the story with which Mr. Nick concludes his account of this Lezenne mission: "In trying to thank our friends in America for the support which they have given to evangelical work in France, and for this new manifestation of their Christian love for our abandoned masses, in the gift of the *Salle Démontable*, I can think only of the story of the child whose mother asked him, 'What should you say to the lady who gave you the cake?' The mother expected to hear the answer, 'Merci!' Instead the child replied, 'Encore!' To all our dear friends in America, both for the love of God and on behalf of the multitudes which are perishing, we cry, 'Encore!'"

The good influence of our ever-lamented worker in Cognac-le-Froid, the late M. Boutonnet, will doubtless long abide. In the Annual Report of the Mission, lately received, his widow, Mme Boutonnet, gives several illustrations of this, especially the following:

"Mr. F., who till that time had never felt called upon to bear witness publicly to his Saviour, was so deeply impressed at seeing his friend, his father in Christ (as he called him), leave this earth for the heavenly home, that immediately he was impelled to give his testimony, and to say what joy he had found in coming to Christ; since then, twice a month (on the Sundays when M. Canet does not come), he has conducted the service, and gladly told his joy at being a witness to the power of the Gospel."

THE INFLUENCE OF THE McALL MISSION IN SOUTH AFRICA

By MRS. H. B. ALLEN

It was my great privilege several years ago to spend some eighteen months with my sister, Miss A. P. Ferguson, the President of Huguenot College, in Wellington, Cape Colony. For over thirty years she has been at the head of a seminary and college founded by Dr. Andrew Murray for the daughters of the colonists.

I was greatly interested in the names of the students. The majority of them were French and they were descendants of the Huguenot refugees who fled to Holland during the French Revolution. A large company of them were sent by the Dutch East India Company to their Colony at the Cape of Good Hope, which was then a supply station for Dutch ships going to the East Indies. These new colonists settled in this district and intermarried with the Dutch, and while their descendants spoke Dutch, their names and manners were very French.

I said to Miss Ferguson one day, "These girls should surely be interested in Dr. McAll's work in France," and she replied, "You must tell them about it." I was glad to do this, and they became greatly interested and wanted to do something at once to help the work. They planned a concert, which was very successfully carried out.

Having heard that ice was being manufactured in Cape Town, I had brought from the States an ice cream freezer. Some of the American teachers volunteered to make ice cream for this occasion. This was a novelty and a great treat and found ready sale, so that we made between fifty and sixty dollars for the McAll Mission.

Later I accompanied one of the students to her home in Basutoland, where her father was Director of the French Protestant Mission. We went by train to Bloemfontein, the capital of the Orange Free State, and from there took a wagon with six horses for the three days' journey to Morijah, the chief mission station.

We spent the last night of our journey at Wepenee, just on the border of Basutoland. Here we found a note from Rev. Mr. Christol, the missionary in charge of the Hermon sta

tion just over the border, asking us to breakfast with him the next morning. We consulted our driver. He said that Hermon was the other side of the mountain, and there was no road through the Kloof, or Pass, but if we could leave by half past four in the morning, he would drive across the veldt to the mountain, and a foot path through the Kloof would bring us to Hermon, just beyond. We were up betimes, and having taken a cup of coffee and a roll, were soon on our way. It is quite the custom of the country, when traveling with horses, to be up by daybreak and take advantage of the cool morning hours, and we found it delightful. Before eight o'clock we left the main road and drove across the veldt to the point where a river has worn its way through the mountain, making a defile, and on one side, high above the bed of the stream, was a narrow footpath. Just as our men were outspanning, they pointed to the Kloof and said: "There is Mr. Christol coming to meet you." He, with two of his children, Gabriel and Evangeline, soon joined us and made us very welcome. We crossed the river bed without trouble and I found the rocky Kloof most interesting and picturesque. As we came through we could see the little native village of Hermon on the other side. The mission house and chapel were built of sun-dried brick upon a terrace with a pretty garden of flowers, shrubs and fruit trees. Mrs. Christol was waiting to welcome us. As we entered the house, which was necessarily most primitive in its construction and furnishings, we were impressed with its air of taste and refinement. Rugs of native skins were laid on the earthen floor. The swinging windows were draped with dainty curtains; the mud walls covered with heavy white muslin, and hanging about were attractive pictures, fine pen and ink sketches, water colors and photographs of famous paintings.

I soon learned that Mr. Christol was a Parisian, who had been educated as an artist—a man of no mean talent. Through Mr. McAll's influence his life was entirely changed. He gave up his profession and devoted himself to the work of the McAll Mission, and with such success that after a time the officers of the French Protestant Missionary Society coveted his services and urged his joining their mission in Basutoland.

When I spoke of the great change in his lifework, and the self-denial in coming to these wilds (they being the only white family in the village, and the nearest white neighbors several hours' distant), he said: "Yes, the work has its self-denials and privations, but it has also its compensations, and it is much easier to find helpers for the work in France than for the work here." He still followed the work in France with the deepest interest, and told me he always carried a subscription paper for the McAll Mission to the Annual Conference of the Basutoland Missionaries. As he took us about the village to the homes of the natives, for whom he and his wife were giving their lives, and as we saw the devotion of the people and the change wrought in them, the sacrifice of these missionaries seemed something heroic. Again and again I said, "Eternity alone will show how far-reaching and uplifting is the work of the McAll Mission." I know of no missionaries more devoted and self-sacrificing than the French, nor any who are doing more to uplift a heathen people. What may not France accomplish when, as a nation, she realizes the evangelizing power of the Gospel!

The above interesting story has special significance just now for McAll readers, in view of Mr. Christol's return to Paris after thirty years of a missionary's life. Mr. Berry writes: "I met him during the summer on two or three occasions and learned from his own lips that he was a fellow art student with Burnand, the painter of the parables referred to in my article on the *Maison Démontable*. Since coming home I have had a letter from Mr. Christol in which he speaks of his continued love for the Mission which did so much for him so long ago. 'Every Saturday,' he writes, 'I go to Paris for the Sunday, where I have to pay a visit to a prison, then preach in a Lutheran church, and afterwards speak in one or two of the McAll meetings. I am pleased to have again a little place in this Mission which I so much love. Mission work is more necessary now than formerly. Some people say that France is very rich and clever, but she needs unspeakably the Gospel. The McAll Mission, which I came into contact with

for the first time in 1875, has been a great blessing to my life. I gave up my work as an artist to become an evangelist. I learned in the *Mission Populaire* that the chief thing in life is to be in Christ and to live for Him.'” To this the Editor may add that she also met Mr. Christol in Paris on the occasion of her visit there in 1898 or '99. He was at home on furlough, and then, as now, he took every opportunity of speaking in the Mission halls.

Mr. Christol, however, is not the only missionary, not even the only African missionary, converted in a McAll Mission hall. The Sunday school leaflet, “Some Little French Cousins,” tells of a little hunchback orphan who brought her four little brothers to a McAll hall, twenty-five years ago, and how one of them went out as a missionary to South Africa. Many of the workers in the Mission were converted in the halls, and there are missionaries in other lands who, if not actually converted there, received their first Gospel instruction in one of our schools.

ZEALOUS SERVICE

A single paragraph from the report from Lagny gives a good idea of the labors of our McAll missionaries. Mr. Michaëli writes :

“Once a month (unfortunately no oftener on account of the great distances I have to walk, as I have charge of twenty-three townships) a little Young Women’s Association meets in the hall under the direction of two devoted friends who come on purpose, one from Noisy and the other from Moutry. Every Thursday I meet our catechumens in the hall (we have four this year); after which I have a walk of about eleven miles, there and back, to take another class at Buisson, near Noisiel. At Noisiel, in the house of some friends, I started in 1908 a class for Bible study; we have met about once a month, and nearly every time have had a few ‘friends of our friends,’ Roman Catholics who are favorably disposed.”

Twenty-three townships! What a charge for one man. He must often sympathize with St. Paul, who felt so deeply “the care of all the churches.”

DR. HASTINGS-BURROUGHS AT ST. ETIENNE

The picture of Dr. Burroughs on the front cover shows him wearing the fur-lined coat given him by his people on the twenty-fifth anniversary of his coming among them. It may be remembered that Dr. Burroughs is a layman, a physician and a volunteer in this work, but perhaps nothing can give a more vivid idea of his devotion and also of his faith than the opening paragraphs of his last annual report:

"As I begin to write the twenty-eighth annual report of the work of the Mission at Saint Etienne, I am tempted to go back to the origin of this branch of the McAll Mission, which, unless I am mistaken, has the honor of being the oldest of all the provincial stations.

"It was on the 17th of March, 1881, that I arrived in this big smoky city, entrusted by the Committee with the task of beginning a work of evangelization amongst the working people, who are the great majority of its population.

"Many conversions took place; the Christians of the churches came to our help, and the grace of God was upon all. Once a month a general meeting of members from all parts of the town was held in the central hall, in which the Spirit of Life was abundantly felt—prayers, testimonies, spontaneous singing, individual exhortations, etc., followed each other, so that the hours passed unnoticed, and we returned to our homes greatly blessed.

"Christians from other places, even from abroad, having learnt that the Lord was so richly blessing us, came to share our joy and to encourage us. This state of things lasted several years, but afterwards, alas! the spiritual level declined very perceptibly.

"Why does this longing for spiritual things no longer, or to a much smaller degree, possess our people? The reasons are many, and cannot be examined in a report; times have changed. A new spirit has taken hold of the people, a spirit of indifference with regard to spiritual things. During the last few years, especially amongst the working population of Saint Etienne, there has reigned, and still reigns, a condition of organized atheism which opposes a barrier to evangelistic work. The existence of God is everywhere questioned, and

those who still admit of His existence cover His name with scorn, and make Him responsible for all the wretchedness of human kind. These freethinkers carry on active propaganda amongst the uneducated and the ignorant, who are glad to throw the responsibility of their passions upon their Creator.

"Is not a reaction possible? Yes, it is probable, and it is in view of that happening that we multiply our efforts. The time must surely come, by the grace of God, when the people will grow tired of negations and turn away from the demagogues of free thought. The day must come for France, as for other countries, when 'the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea.' Meanwhile, we must work, for the need is great."

Exquisitely painful it must be to this veteran servant of Christ to see his work thwarted by unfavorable conditions after so much that was favorable in the beginning. Yet how brave is the note of hope and courage at the end! Yes, "the need is great," greater than ever before, and a reaction *must* come, *will* come all the more surely in proportion as we and other Christian workers multiply the ministrations of the Gospel through the length and breadth of France.

The children who have attended Sunday and Thursday School in *La Scemeuse* now get together and sing the hymns they learned there. They call this "*faire la Conférence*."

M. Tricot writes of meeting one day, while on his rounds among the concierges of Paris, three women to whom he offered to sell the New Testament. One of them asked if the book condemned the story of the Passion. When he expressed his surprise at such ignorance she said that she had never seen a New Testament, although she had been brought up in a Catholic orphanage from her infancy to her eighteenth year, she had read only such parts of it as are contained in the *Paroissien* (prayer-book). But the good Sisters had told her that the Holy Virgin grants a special blessing to them who read the story of the passion between two tens of Aves, and she would like to do so. M. Tricot sold her a Testament recommending her to read the whole.

PROGRESS AT DESVRES

Most of our readers will recall to mind the interesting story of the founding of a station of our Mission at Desvres by a workingman from Marquise who had gone thither in search of employment. In this year's Annual Report, M. Malan tells of advance in Desvres along two lines—in the study of the Bible and in secular work intended to reach the indifferent or hostile public.

1. Last November some of our people spoke to us somewhat in this way: "The Roman Catholics go to mass on Sunday mornings; naturally we do not wish to go there, and we should like—principally with a view to the religious education of our children—to have a special service on Sunday mornings. That would teach our children to sanctify the Lord's Day, and we should be glad, for ourselves, to have a meeting in which we might learn to know our Bible better." We were very glad to comply with the wish of our friends, and we have held, on Sunday mornings, from December to Easter, the service for which they asked.

We have had an average attendance of about twenty. In these meetings we have taken a bird's-eye view of the Old Testament under the following heads: Adam, Noah, Abraham, Isaac, Joseph, Moses, Job, Joshua, the time of the Judges, Israel under the Kings, the division of the Kingdom, the Assyrian and Babylonian captivities, the Return from Exile, the Prophets and their mission, the historical value of the Old Testament, the character of the Jewish religion, from Malachi to John the Baptist, the age of Augustus, and the birth of Christ.

These lectures seem to have deeply interested our friends. In the autumn we shall begin the study of the New Testament.

Some of our friends have continued to meet, from time to time, in each other's homes, to study the Bible more intimately around their kitchen table. Thus we have had some very interesting meetings, that have sometimes attracted relations or neighbors who were afraid to be seen coming to the hall, and some whose prejudices we have thus had the opportunity of dissipating.

2. Secular work intended to attract into our hall the indif-

ferent or hostile public. We have managed to induce a doctor of Desvres to give us a temperance lecture. I took advantage of the opportunity to invite by letter all the principal people of the town—the mayor, the town councillors, officials, directors of factories, schoolmasters and mistresses, the station-master, etc. * * * Several responded to the invitation, and two or three accepted seats on the platform. We had a congregation that evening of over 350 people, many could not get in. Naturally this meeting was in no way religious, but as regards the temperance question and the social work accomplished by the Mission at Desvres, it was a great success. The Mayor made a kind speech in favor of our work, referring particularly to its social and moral influence.

I have given two lectures in the little town of Fauquemberques. Some of the leading citizens were present. However, with such subjects as "Science and Religion" and "The Great Founders of Religions," it was possible for me to bear witness to Jesus Christ and to the Christian religion without giving offence to my audience.

We also held a temperance meeting at Berck-sur-Mer, M. Broux, the traveling secretary of the Blue Cross Temperance Society, being the speaker. The boys' school was kindly lent us for the occasion, and the Mayor of Berck consented to preside at the meeting. I counted about 200 people, the greater number of whom were sailors. I took advantage of the opportunity to distribute in Berck some 500 tracts and other Gospel literature.

Our ordinary evangelistic meetings, on Thursday and Sunday evenings, have been continued as usual, and generally well attended, notwithstanding the fact that the freethinkers do not wish to come because it is religious, and the Roman Catholics are kept away because it is religious. * * * The reading and recreation room was specially appreciated the past winter. Thanks to our friend Mr. Wilmot,* we have been able to make it more attractive. New games have been bought, more tables brought in and a number of illustrated and

*Mr. Wilmot, an Englishman, who has been in retail business in Boulogne-sur-Mer since the Franco-Prussian war or earlier, is active in many religious works in that city and has been a friend of the McAll Mission from the earliest days.

other papers placed at the disposal of those who care for them. The mothers' meetings and those for girls have encouraged Mme Malan. There has been a larger number of girls. The men's and boys' meetings are also encouraging. Our little talks are usually very lively, it is easy to see that the men are really anxious to be taught. We usually close with a short prayer-meeting. Several take part in it, using colloquial language and homely expressions. These simple prayers are the expression of a real spiritual life and a true love for the Gospel.

ARNOLD MALAN.

A YEAR OF TESTING IN ST. NAZaire

[The report (for 1908-9) from this town (the seaport of Nantes) is so peculiarly touching that we give it almost entire.—EDITOR.]

As we look back over the past year, a song of gratitude rises from our hearts, and we say with the Psalmist: "Thy consolations rejoice my soul."

At the beginning of the year a great and unexpected trial overtook our station: a great number of people were suddenly thrown out of work, there are still many unemployed. In the course of about a month we lost some fifteen families, who left Saint Nazaire to seek work elsewhere. Soon afterwards we had in the town serious epidemics of typhoid and yellow fever, which also greatly affected our friends; from the middle of January to the first of March we had five funeral services in our chapel. In order to understand how particularly these sad events affected us, note that they were accompanied by a very active renewal of Romanist propaganda; all the forces united—fathers of the Sacred Heart, "Children of Mary," etc., are banded together against our work.

In the midst of these angry waves of human passion, we cried, like the disciples in the storm, "Master, save us." His voice replied to the cry of our faith, "The Lord will strengthen and uphold thee." Thus being filled with peace, we realized the power of Christ; and, indeed, the number of people at the Sunday service and the evangelistic meeting has kept up wonderfully, thanks to new recruits. How have they been obtained? The words of life and hope eternal uttered in the Saviour's name at the funeral services I have mentioned,

opened the eyes, dissipated the prejudices and touched the hearts of some who heard them. These conquered by the Word of God have filled up the gaps. Let us pass to a few facts. In February (1909) we had a child's funeral. Our chapel was much too small for the crowd who attended it. The people who heard us speak all belonged to the so-called upper class, who think that the Protestants do not believe in the Saviour. Consequently, it was with much surprise, and I must say with religious attention, that they followed our explanation of these words of the Apostle Paul: "Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel." How many prejudices on our account were cleared away during that sad but blessed service! At the cemetery, after some passages of Scripture had been read and prayer offered, a voice was heard, saying, "Encore, encore." One of our friends overheard the following reflections at the cemetery gates: "In these ceremonies everything appeals to the heart. The comforting words of life and immortality really do one good; and, besides, their hymn is better than our chants, of which we do not understand a word." We had sung the hymn 282—"No, this world is not our home"—at the special desire of the child's mother.

In January a worthy old man died. His children, who have come to us now for three years, asked me to have a funeral service; a great number of workingmen, nominal Roman Catholics, were present, and under the influence of the Spirit of God they took the formal resolution that they would come to our Friday meetings. They have had to endure a great deal of persecution in consequence, but they remain steadfast. * * * —P. CORBY.

The readiness of French pastors in active service to take part in our Mission work is constantly in evidence. In October Pastor Delattre, of Roanne, spent three days in Paris, presiding two evenings at Bonne Nouvelle hall and one at Ivry, then went for a week to Fives-Lille, to work in *La Semeuse*, and on his way home stopped for a few days at St. Leu d'Esserent, where the *Bon Messager* was then stationed.

THE SOLIDARITY AT ROUEN

A round dozen of works as diverse as possible, yet all inspired by the same thought—the love of souls—and directed to the same end—the transformation of the moral and material conditions of life—have one after another come to life in Rouen under the auspices of the McAll Mission, and a year and a half ago developed into a Solidarity. The mere enumeration of the work is significant and full of promise.

At the head in point of numbers are the *children's meetings*. Since last November (1908*) 602 children's names have been added. A large number also attend the *patronage meetings* (clubs); 170 boys and girls are registered and the average attendance is 120. The Sunday and Thursday *religious schools* have 80 members, with an average attendance of 60. Steps are now being taken to open a branch of *household instruction*, but the limited funds that can be appropriated to this work compel the restriction of pupils to 27, notwithstanding the large number of applications.

As to the work for adults, the *Sunday religious meetings* attract the largest number—an average of one hundred attendance. But side by side with this essential part of the work, which stamps its character upon it, how many and how singularly varied are the special meetings! Here is the *Mothers'*



*This article, adapted from *Le Protestant de Normandie* of March 13, 1909, came too late for our April number, and was crowded out of the October number. It is an account of the Annual Meeting of the Rouen work, which occurred on March 6, M. Beigbeder presiding.

Working Meeting, a branch long ago created and which has not been developed as it should be. Here is the Solidarist Workingmen's Club with some thirty members who meet twice a month to study present-day questions—moral, social and economic—in open and simple discussion, in which all opinions are free to express themselves. Here is the *Young Girls' Group*, where moral teachings are given with a view to guard them against environing dangers.

Here, too, are the meetings of the *Etoile-Bleue* and the *Croix-Bleue* with thirty members who have signed the pledge of temperance or of abstinence. Here is *La Fraternelle*, a choral society of forty-five members, men and women, which has already lent assistance at several festivals. Here is a work of profound importance, the *Catechetical Instruction*, regularly and methodically imparted to seventeen persons of all ages, who have manifested a desire to receive religious instruction anew, or for the first time.

Finally, here is an entirely new organization, the *Gymnastic* branch, with fifty-two names already inscribed; fifty two young men saved from the saloon and from the temptations of the street. Henceforth no one can ask, "What is the use of the Solidarity? What is done there?" The answer is given by the facts.

It is also given in theory by that master workman, Pastor Henri Monnier, who convincingly shows that individual salvation leads to social salvation, and is not to be separated from it.

H. G.

The Rev. Arnold Malan, whose article about Desvres appears in this number, contributes to *Le Bon Messager* for November an article "*Saison d'Hiver*" which may be particularly recommended to our Young Women's Guilds. He speaks of the "three poetic geniuses of the first order," Lamartine, Victor Hugo, and Alfred de Musset, whose writings reveal the spirit of thoughtful France. Especially, he says, "to know Musset is to know our generation which loves to read him." He quotes from a poem of Musset's, which shows the distress of mind which followed his renunciation of Christ. He quotes also from Pierre Loti to the same effect.

LOURCHES AND DENAIN

Lourches is waking up. Our friends would like us to move the hall (which is of wood and portable), and to hold more meetings. They are right in wishing us to find a more populous district for our hall; they are mistaken in wishing for a larger number of meetings, but the wish shows their interest, and so rejoices us.

What we really need at Lourches is "cottage meetings," where souls are gained one by one.

Unfortunately, we are not allowed to hold religious services in the houses of the miners, the Mining Company being unfriendly, and all our people are miners. We have been trying lately to find a way out of the difficulty; outside Lourches, but quite close to the village, a friend has lent us his house, and there we have had a score of people from the neighboring district. But we would need ten such houses. However, we are glad to foresee the day when, having entirely won this friendly disposed family, we shall be able to draw both them and their neighbors to our dear hall, where God has so often blessed us.

Our Sunday school is delightful; its superintendent is a miner, partly a poet, partly a musician. He composes hymns which, without being sufficiently correct to be sung in our churches, are full of religious and poetical feeling, and the music reminds one of the old Breton songs. On Christmas Day one of these hymns actually brought tears to the eyes of more than one Christian in the assembly.

Several of our children pray aloud—even in our adult prayer-meetings—and it is really touching to hear their young voices asking for wisdom for themselves, health for their parents, the blessing of God for the miners and for their school-fellows.

In a word, Lourches is really in a good way.

DENAIN

The Thursday school is encouraging, almost too flourishing! The room is too small; a certain number of grown-up people come to the meetings, there are not enough seats. I have children before, behind, all around me, on the forms, on the table, on the staircase, they overflow into the kitchen.

And all are very lively, they sing loudly, repeat their lessons fairly well, listen more or less, and find that the school hour goes by a great deal too fast, though they are always there half an hour too soon, deafening the doorkeeper with their "joyful noise."

Last Thursday there were sixty-three of them, from four to fifteen years of age.

Before explaining the lesson of the day I make them sing, or repeat the poetry they have learnt during the week; we have a solo or two, an amusing story, etc.; then questions on the preceding lessons, and I should need a whip to prevent all those little voices from shouting in chorus the answers which they are burning with impatience to give me. It is simply delightful.

And there are half a hundred of these children whose parents are nominal Roman Catholics, whose acquaintance I have not yet made. What a source of hopefulness for the future have we there!

The work of evangelization in our hall is most encouraging. A certain number of people, who at first only came out of curiosity, are now drawn to the Gospel, if not yet to the Saviour. We await the joy of their conversion. Some have been persecuted by their families, but they have realized the value and importance of the truths we teach sufficiently well to have remained steadfast, and that is very encouraging.

Amongst others, a family, D—, prefer paying a higher rent rather than remain in one of the houses belonging to the Romanist firm for which the man works, in order not to be obliged to receive the visits of the priest and of the Sister of Charity. This man, an atheist, had long been hostile, and displeased at seeing his wife so fond of our meetings, at length he has come himself, and now he is ever the first in his seat, and sends his daughter of fourteen to our schools.

We rejoice to see that no sacrifice made for the Lord is in vain.

God cannot but bless all who help us in our work of salvation.

AIMÉ VINCENT.

GLIMPSES AT FIVES-LILLE

A few lines here and there from the long and interesting report from Fives-Lille will perhaps give some idea of the conditions under which our work is carried on. Mr. Nick, in describing his attempts to institute a regular service on Sunday afternoon, points out the fact that "these families of former freethinkers are not accustomed to sanctify the Lord's Day." Though freethinkers no longer, and to a degree interested in the meeting, it seems not to occur to them that there is any duty in the matter of attending.

* * * * *

After an address in which the speaker had shown how, in many cases, life without God would be too heavy a weight to be borne, a poor man with a large family exclaimed: "Oh, yes, it is quite true that one must come to Jesus when one has a burden on one's mind."

* * * * *

A young girl wrote to Mr. Nick of her joy in having given her heart to her Saviour.

"This girl's father is a Roman Catholic and her mother a Protestant; it had been agreed that the girls should be brought up in the mother's religion and the boys in the father's, but when the latter realized that his daughter had received blessing in these meetings, he sent us his sons. This girl has since become a member of the Young Women's Guild, and tries to have an influence over her companions. On the principal day of Carnival she spent the whole afternoon accompanying a junior, who, if left a moment to herself, would have joined in the amusements on the public squares. As her family is in easy circumstances, and she does not need to work, the same girl took for a few weeks, at the Pasteur Institute, the place of a girl who was ill, and would otherwise have lost her situation."

* * * * *

Two or three girls, recent converts, are eager to know more about the Gospel. One of these belongs to a bigoted Roman Catholic family that would rather have her go to the bad than become a Protestant. She came first to our *Foyer* in February, to the lectures given by Mr. Louis, a former

Salesian monk, and since that time she has continual discussions with her brother who is a zealous member of the "Young Catholics," and she studies her Bible to find suitable answers for his arguments. Another belongs to a family which is a living illustration of the Saviour's prophecy: "You shall be divided two against three, and three against two." One of its members, a young man of twenty, was converted two years ago; he brought his eldest sister to the *Foyer*, where she also was converted. Later the widowed mother followed their example, but these three having gladly joined the Protestant cause has made the two other daughters more zealous Roman Catholics than they ever were before.

* * * * *

One day, as I was visiting the parents of some new children, I came to a clean and respectable home. To open up the conversation I asked the parents if they knew that their little girl attended our schools. "Why, certainly," they replied; "we send her there." I therefore naturally expected these people to be very well disposed towards Protestantism, and my surprise was great when I learned that the mother was a strict Roman Catholic and the father an equally convinced free-thinker. The latter would not hear of letting his child go to mass, the mother was equally anxious that she should not grow up deprived of all religious instruction; finally, they had agreed to send her to our Mission hall.

Years ago one of the Limoges stations was in the "Clos Ste Marie," but the station was subsequently given up. It seems, however, that the influence of that hall to some extent abides. M. Canet, writing of the schools in the new Limoges hall, the *Foyer*, it is called (the Home), says:

"We have in our school a band of children from the 'Clos Ste Marie,' children of former attendants of our old hall in that district. A girl of twelve brings seven or eight other children right across the town (at least thirty-five minutes' walk) in any weather. I should very much have liked to open a hall again in the 'Clos Ste Marie,' but it has been quite impossible to find anything this winter; I shall try again for next year, for I am sure there is a great deal to do in that district."

AFTER MANY DAYS

The other day a hairdresser asked me if I recognized him. "No," said I. "Ah!" he replied, "I have changed since I used to go to your meetings in Rue du Champ de Foire." "What? you used to come there, and you come no longer, how is that?" "I used to go to your children's meetings, and I have never forgotten them, but when I was apprenticed I could no longer attend them, then I went around France, and now I am with my father and mother, who live too far from the hall for me to go to it, but I shall never forget what I heard there."

* * * * *

A feature of the children's meetings is the rapidity with which the children assimilate the lessons. In our Thursday teaching of the Old Testament they quickly grow familiar with the chief Bible heroes, and understand readily the chief features of their characters. Sometimes the answers to our questions are given in language which is original and picturesque, sometimes amusing, but often painful to hear. The dark side of things appeals most to them, and that is easy to understand. Their favorite hymns are not those that speak of joy and serenity, but those that tell of human woe and pain brightened by a ray of love.

And that is why here, director and helpers, we are all passionately fond of this work among the children; we love these little ones who are born and bred in an atmosphere where a moral life is almost impossible. Their young souls are a soil which we sow with the certainty that there is in our labor a source of blessing for these little ones, not one of whom Jesus would have perish.

* * * * *

I must mention also M. G——, who, being seriously ill, sent for me to speak to him of Jesus Christ. "For," said he, "I heard about Him sixty years ago from a Protestant man of Quercy, who had business dealings with my father, and I have never forgotten what I then learned."

I have visited this friend every week for the last four months. He is always glad to see me. Last Thursday he wept

as he told me that his first outing would be to the hall, adding, "I wish every one to know that I am with you." He has also settled all his affairs in order that his religious convictions may be respected at his death.

THE "BON MESSAGER" IN THE VALLEY OF THE OISE

It is fifteen years since this little floating chapel visited this valley, and now, on its second term in this region, it is meeting most gratifying success. In one village where fifteen years ago the boat and the workers were hooted at and stoned it was welcomed this year with open arms, and everywhere else the welcome has been equally warm. That good is being done need hardly to be said, men and women leaving their work before its close, or arriving all out of breath and exhausted from having run a long distance in order to arrive in time. In some faces are clearly to be seen the reflection of the serene joy of mind made happy by the good news they have heard—the simple gospel "news" indeed to many of them. The truly popular evangelization carried on in our boat meetings among these working people has resulted in dissipating many deeply rooted prejudices. Men have bought the Bible and promised to read it, and we may believe that they will do it.

It has often been the case that the boat has been too small to accommodate the crowds, and those who came late had only to return home disappointed, meeting others, still later, with the words:

"Halloo, where are you going?"

"To the boat."

"No good! you should see the crowd—no one can get near it."

Here and there one finds how pleasant is the memory of M. and Mme Huet, and always of their "little girls," whom, however, they have not seen for fifteen years; people bring up their names and ask after their health. Again, a good old woman cries out joyfully, "Oh, my boat!" and hastens to find her seat of fifteen years ago. Here on the front bench, shoulder to shoulder, are two good gossips in their white caps, their

spectacles on the tips of their noses, singing from the same hymn book. If their voices are not quite as true as once they were, they sing with quite as much enthusiasm as fifteen years ago.

Oh, how thankful we are to God for giving us the joy of witnessing things like this, which prove that he is always ready to bless, console and save!

H. BROCHET.

HOME DEPARTMENT

The Thirtieth Anniversary of the New Haven Auxiliary

A whole generation has passed since New Haven began to work for the McAll Mission, and on Saturday, October 16th, the thirtieth birthday was kept with appropriate exercises and social reunions. The services were held in the chapel of the United Congregational Church, where in 1897 the American McAll Association held its fourteenth annual meeting. Happily, instead of the storm of twelve years ago, which those who braved it still remember, the sun shone brightly on this glad anniversary. Invitations had been sent to the other Connecticut Auxiliaries, one of which, Norwich, is perhaps a rival with New Haven for the honor of being the oldest society of those that, four years later, united to form the Association. Acceptance was general, most Auxiliaries being well represented. Hartford sent six guests, an example to be followed at our annual meetings in May. A friend also came from New York, and one from Cleveland, Ohio, but there should have been at least a hundred more New Haven women to gain the inspiration and share the joys of the day.

The President, Miss Marsh, with dignity and grace, made the occasion so pleasantly informal that it resembled a large family gathering. The pastor of the church conducted the first devotional service and gave a short, sympathetic address. In the afternoon, Mrs. H. B. Allen, of Meriden, whose presence is always a benediction, offered the opening prayer. Congratulatory letters from Mrs. Parkhurst and others were read and greetings from the American McAll Association were given in person by a member of the Board. Mrs. Francis Wayland told the early history of the New Haven Auxiliary.

when enthusiasm was aroused by Miss Beach and contributions poured in before there was an organized society. Several of the guests of the occasion gave interesting sketches of the inception, present state and proposed plans of their circles. In the morning, the Field Secretary spoke briefly, saying just enough to make all eager for his longer address in the afternoon.

Several solos and congregational hymns prevented any possible weariness from listening to continuous speaking. The charming new literature attracted many purchasers; a delicious lunch was served between the sessions, and at afternoon tea, social intercourse was renewed. This was alike pleasant and profitable, for members of various Auxiliaries compared methods and plans, history and hopes. The number of young ladies present was very encouraging. Some were daughters of early friends of the Mission and others had recently been drawn to it, ensuring a continuance of interest when the now gray-haired women, who, when in their prime, formed the organization, shall have passed beyond.

The next day, Sunday, the Field Secretary spoke to a large congregation in the First Methodist Church, making so thrilling an appeal that some wished it exactly repeated in the evening at the First Baptist Church. The latter, being near the University, is attended by many men, and the pastor desired an historical study that might appeal more to the young students, so Mr. Berry's subject was "The Land of Calvin, Four Hundred Years After." He was heard with marked attention, and later a number of men went to secure leaflets, or subscribe to the RECORD. More than one gave bills in payment and wished no change—another commendable example!

A pleasing incident of the festival was the Field Secretary's carrying the meeting, by a call and leaflets, to two ladies, physically unable to attend. He could not see them, but they promptly responded to the kind attention by a note and donation.

Silver anniversaries and thirtieth birthdays will be swiftly coming now to many McAll Auxiliaries, and they should be observed, but always with the thought that "looking backward is safe only when longing to go forward." The story

of the McAll Mission is even more fascinating than when Miss Beach thrilled her hearers by the telling. We shall best honor her memory, if every one who hears the call of France, and grasps the present marvelous opportunity, passes on the message to another. Only thus can this generation see France Christian.

F. M. G. W.

After the anniversary meeting in New Haven the Field Secretary went Monday, October 18th, to Norwich and spoke to the Auxiliary there. On Tuesday the 19th, by invitation of the Missionary Society of the First Presbyterian Church of Brooklyn, he made an address on the McAll Mission as the pioneer mission in Latin lands. Of his campaign in Philadelphia we have an account here. On Sunday, October 31st, he spoke in Dr. Bushnell's church, Minneapolis, and met with the Minneapolis Auxiliary a day or two later.

Philadelphia This Auxiliary made a "new departure" at the beginning of the winter's campaign. It

aims to have the McAll Mission presented in every part of the city, and to representatives, at least, of every church. For this, an enthusiastic "Publicity Committee" has been appointed, with a bright, earnest woman as chairman. Three meetings were held during the last week in October. First, a large social reception at a private house in Germantown, where the Field Secretary condensed much interesting information into an address of a quarter of an hour; second, at "The Saturday Club" in Wayne, where Mr. Berry gave a stereopticon talk to an audience nearly filling the hall, the lecture having been very widely advertised. He showed just enough of his beautiful pictures to make people wish for more, as was proved by the large sale of the new illustrated leaflets. The third service was the regular meeting of the Woman's Missionary Society of a prominent church, where one of the managers spoke after careful study and preparation. It is proposed to hold similar meetings frequently in all sections of the city, not depending, as hitherto, on the Field Secretary, but when he is not available using the talent and zeal of all, who are glad thus to consecrate their gifts.

Plainfield At the Annual Meeting held in Plainfield it was decided to observe in our Sunday Schools, so far as possible, a *uniform McAll Sunday*. With this in mind the enclosed program has been prepared, and will be sent in quantity to any school that will use it. It is expected that many auxiliaries will urge its use on January 16th, but in schools for which this proves an unsuitable date, any other day may be chosen.

These sample copies of the program are sent to you with the following requests:

1. Will you see that a copy is put into the hands of as many Sunday School superintendents as you can reach, with the request that they use it on January 16th?
2. Will you confer with these superintendents as to the best method of using the program, the possibility of having one of the hymns sung in French, and the choice of a speaker to present the subject of McAll work to the school?
3. Will you canvass your auxiliary for speakers so that a number may be secured who will be ready to serve, and will you inform yourself in advance of the hours at which the various Sunday Schools in your city meet, so that your best speaker may appear in more than one place?
4. Will you work with the *Committee on Work Among Young People* in your Auxiliary to the end that *Christian Endeavor* and *Epworth League Societies* and *Mission Bands* may also be given the opportunity to use this program?
5. Will you send to Miss Harvey, 1710 Chestnut Street, Philadelphia, for a sufficient number of programs, so that each scholar in the schools using them may have one, and will you send some time in advance, so that the supply may not fall short of the demand?

The extension of McAll work in your Sunday Schools will prove a permanent help to your Auxiliary, for interested, working children always mean interested, working mothers and, generally, fathers.

Do not pass on the responsibility to someone else, but "*Go Ye!*" remembering that "We cannot succeed unless we try."

LILIAN F. KELLEY.

Outlines of Study

As the number of our Young People's Guilds increases, the requests for suggestion as to subjects of study increase. We are glad to be able to give two which are being carried on this year in two of our flourishing Auxiliaries: "Ancient Gaul." "Druidism and its Monuments." "The Roman Occupation." "Gaelo-Roman Life—Customs and Religion." "The British Invasion of America." "The French Arthurian Legends." "The Germanic Conquest." "The Customs and Religion of the Barbarians (Arianism)." "The Franks and Their Manner of Life." "King Clovis." "Early Christianity and the Church of Lyons." "Legends of Some of the Early Bishop Martyrs." "The Merovingian Dynasty." "St. Martin of Tours." "Charles Martel." "Early French Church Architecture." "Charlemagne—His Empire." "The *Chansons de Geste*; Song of Roland; The Romaunt of the Rose." "Charlemagne and His Court." "Eginhurd and Alquin." "Hugh Capet." "The Spirit of Feudalism." "The Norman Conquest of England." "Queen Matilda and the Bayeux Tapestry." "Monks and Monasticism." "St. Bernard of Clairvaux." "The Crusades and the Crusaders." "The Templars." "Philip Augustus and Some Succeeding Kings." "Abelard and Heloise." "St. Louis." "The Cathedral of Rheims."

The leader of this Guild writes thus as to her method of conducting this study:

The exercise was conducted with a leader standing before the blackboard, writing the dates, to which members of the society responded by reading the appropriate sentences. Thus the program was divided into:

1. The Facts of French History.
2. The Lesson of French History, and the latter covered an analysis of religious conditions in France, with a description of the various existing missionary agencies and a large boom for the McAll.

50 B. C.—Cæsar's Conquest of Gaul

In 50 B. C. the Romans under Cæsar entered Gaul and conquered the Celtic tribes, introducing among them Roman

customs, laws, languages, the products of an advanced civilization, and later, Christianity.

496 A. D.—Baptism of Clovis

Clovis, King of the Franks, with three hundred of his warriors, was baptised into the Christian religion. He conquered hostile Celtic tribes and made a great power of the Franks, spreading Christianity among the barbarians. He gained the support of Rome and became the representative of emperor and pope.

732—Battle of Tours

At the Battle of Tours, in 732, Charles Martel gained a decisive victory over the Mohammedans, who had invaded Europe and taken possession of the south. By this victory Europe was saved from Moslem rule, and Christianity remained triumphant.

800—Charlemagne Crowned Emperor of the West

In 800 A. D., Charlemagne was crowned as representative of the Holy Roman Empire. He gathered all the warring fragments of Europe under one power, into one settled government and under one religion. His reign made the whole world debtor to French genius.

Remainder of Outline Study in February Number.

**RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM
AUXILIARIES AND CHURCHES**

SEPTEMBER 17—NOVEMBER 17, 1909

MAINE, \$7.28	MARYLAND, \$26.25
Portland Auxiliary	\$7 28
MASSACHUSETTS, \$50.00	
Pittsfield Auxiliary	50 00
CONNECTICUT, \$180.36	
Norwich Auxiliary	180 36
NEW JERSEY, \$146.25	
Morristown Auxiliary	131 25
Newark "	15 00
PENNSYLVANIA, \$93.25	
Philadelphia Auxiliary	68 25
Scranton, J. A. Linen	25 00
	ILLINOIS, \$50.00
	Chicago, 2d Presbyterian Church
	50 00
	MISSOURI, \$277.00
	St. Louis Auxiliary
	277 00
	MICHIGAN, \$10.00
	Detroit Auxiliary
	10 00
	MINNESOTA, \$75.00
	Minneapolis Auxiliary
	75 00

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

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